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The Church School Teacher

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The Problem of Adult Education in the Church

By HOWARD G. WILEY

NATURALLY when one mentions adult education in church circles most people think of Bible classes in Sunday school. By far the major role of adult education in the church during the past two decades has been through such classes and they still are one of the principal means of accomplishing our end. However, in this discussion let us consider adult education as any or all parts of our church program which nourish and guide Christian growth and experience among those 24 years or married on through old age.

No thought is here implied that the religious education of children

and youth is still not vitally important. We only maintain that paralleled with this effort of the church must be a program for adults which is as inclusive and on which we place as much emphasis as we have on children's work. J. N. Nolte in writing in a recent issue of *The Interpreter* says: "No domestic cause of greater importance than general education is likely to arise in this generation. There is wide agreement that success of democratic government as we in America conceive it depends upon the continued education of those who now exercise the franchise." In other words public edu-

cation is increasingly concerning itself with the adult. My contention is that the church is not fully awake to this trend toward adult education and that unless she soon arouses herself she will miss the boat and will again demonstrate the lack of vision of her leaders.

The absence of an adequate educational program for adults would not be so serious if it only meant the difference between knowledge and the lack of it among our members. The problem is more basic than that. To me it is serious for several reasons which follow: In the first place, the lack of a proper religious educational program for adults seriously hampers the education of children and youth. It is a recognized fact that the home is a far more important factor in education than the church and that unless parents know the tenets of our faith and understand what the church is trying to do we defeat our very purpose. This is increasingly true as the child grows into adolescence, for it has been shown that the average child at nine years of age has absorbed in an educational way about all that its parents can give unless at the same time those parents are growing in their own educational life. A number of years ago I heard one

of the professors of the State University of Washington say that it was wrong to educate one part of the family without educating other members of the family as well. That is, it is wrong to educate boys and not girls; it is wrong to educate children and not parents; for sooner or later it will mean disrupted and unhappy families.

The second problem is that the average church in its organizational life tends toward secularism unless its educational policy is sound. The leadership of our church boards, committees, women's organizations, youth activities, and so forth is made up of people who receive their guidance and methods from their contacts with the secular world. It has been my observation that too often methods used by many committees in our various church groups are patterned after chamber of commerce and commercial tactics. Mr. A., who works with aggressive business and secular associates six days each week needs some religious interpretation of the tasks which are his in the church on Sunday. Mrs. B. needs a higher motive to guide her in her direction of a church committee than that of her bridge club or War Stamp Sales work.

Third, we have no planned pro-

Continued on page 23

"One World"

WHETHER we like it or not, this is only one world. God has made of one blood all nations to dwell upon the face of the earth, and modern inventions have made the whole earth into a rather small neighborhood.

The horrible war through which we have just passed, with its terrific toll in human lives and material resources, has warned us to remember that this is only "one world." If we can not use enough Christian common sense and goodwill to find ways of living together as friends and mutual helpers, we are jeopardizing everything we have. The rocket bomb and the atomic bomb threaten to destroy our civilization and to wipe out the entire human race. Anything that might be left of it after another war would be so brutal that one could say that man had ceased to be man.

Even if a fist fight is not too inadequate a way for a Jim and Joe to settle a little dispute that has arisen between them, it would be folly for their families to destroy each other's houses in an effort to establish justice. Even more insane is the taking of each other's lives. Whatever it may have accom-

plished in the past, warfare as now developed is no way of settling international disputes.

On the other hand, now that the excitement of the war is past, we might profit by recognizing that there is something to gain for all nations by learning to live together in peace and goodwill. Take, for example, the field of science. One nation is dependent upon all others, as is vividly illustrated in the following quotation from the 1941 report of the Rockefeller Foundation:

"Whether we wish it or not, an indelible pattern of unity has been woven into the society of mankind. . . . An American soldier wounded on a battlefield in the Far East owes his life to the Japanese scientist, Kitasato, who isolated the germ of tetanus. A Russian soldier saved by a blood transfusion is indebted to Landsteiner, an Austrian. A German soldier is shielded from typhoid fever with the help of a Russian, Metchnikoff. A Dutch marine in the East Indies is protected from malaria because a Frenchman, Pasteur, and a German, Koch, elaborated a new technique. . . . Our children are guarded from diphtheria by what a Japanese and a German did; they are protected from smallpox by

an Englishman's work; they are saved from rabies because of Frenchman; they are cured of pellagra through the researches of an Austrian. From birth to death they are surrounded by an invisible host—the spirits of men who never thought in terms of flags or boundary lines and who never served a lesser loyalty than the welfare of mankind. . . . The things that divide us are trivial compared with the things that unite us. The foundations of a co-operative world have already been laid."

It Is Happening

LAST Sunday night I took the bus from a small town in Minnesota to Minneapolis. Before we had made three more stops the bus was packed. Most of the passengers were young people. From their lively conversation I could not help learning that these young people had been back to their parental homes for the week end and were due at their respective jobs in the city the next morning.

Nor could I help getting a picture of how they had spent their time.

The girl in front of me turned around to talk to the young man next to me.

"What time did you get home?" she asked.

"I left Bill's Place at two," he answered.

"He closed up right after that," she informed him. (I knew now that it was a tavern they were talking about.) "He used to stay open until three, but some of these high school kids get tight and then fight such a lot that Bill decided to close up earlier."

"What do you know!" he commented.

"When I was home a couple of weeks ago," she went on, "there was a gang from L—. You should have seen those girls when they were tight. Fighting and pulling hair and everything."

Later: "Boy, am I ever tired! I wanted to sleep all morning, but Mother made us get up and go to church."

That conversation made me think of a lot of things.

The liquor interests surely have been making hay these past few years. And now it isn't the old disreputable looking soaks who are their best customers; they've got a new generation, a young one at that, girls as well as boys. And so far they look very decent. Some of them must be people who wait on us when we go to the stores or take our orders over the phone.

It's true that the country feeds the city; farmers raise the food that we eat, and the country has sent to the city many of its best boys and girls who in time have become leading citizens, almost the backbone of the nation. Much of the growth of the city churches is through accessions of people reared in the country. But now the country is beginning to send the city a lot of undesirables. The morals of rural America are probably no better, but perhaps worse, than the morals of youth in the cities.

In the section of the state through which the bus was speeding there are many churches. The predominating Protestant group is Lutheran. In L—, the town from which the girls came who pulled hair when they got drunk, there are several Lutheran churches. Question: Are we losing hold on our young people? What has the church done to provide a place for the social and recreational activities of the youth of its community? Is it true that the tavern is the only place around that is open?

That mother got her family up for church on Sunday morning. Poor mother! It's the rage these days to blame parents for everything that's wrong with their children. Doubtless much of it is their fault, but I've often wondered

what parents are to do when the whole life of the community is against them and the church seems only to stand on the sidelines to give a lot of advice, but no real help.

Rural America is desperately in need of more vital and constructive application of the gospel if its people are to be saved.

Argument

ARGUMENT has its values.

It is a good method for getting facts before a group. It is also an excellent way of subjecting a proposition to critical examination and of bringing to light errors in either fact or processes of thinking. So long as argument is used as a device to help people to right thinking, sound convictions, and constructive action, debate serves a good purpose.

Some people enjoy a hot debate after somewhat the same manner as others enjoy a bull fight or a boxing bout, but this is a misuse of a good thing. The ideal use of argument, it seems to us, is to take it as a device for co-operation and mutual helpfulness; to work with your "opponent" so as to draw out the best in his case in order that both of you may the more clearly

see the truth and put it to fruitful use. Surely this makes for progress and stimulates constructive thinking a good deal more than when one tries to prove that the other fellow is wrong and to wrest victory from him by exploiting the weakness of his position. Incidentally it also makes for good will.

"One After One"

THAT is how the early church grew. Andrew went after Peter and brought him to the Lord. Each soul won to Christ was eager to win another. That spirit made the Apostolic Age the greatest missionary era in the history of the

During the century-and-a-half of its existence the Sunday school has been a very important missionary agency of the church. In countless instances the Sunday school has been the nucleus out of which a congregation has been formed. Through the Sunday school the congregation has made contacts with many a home, and parents have been brought into the church because they were led by a little child in the Sunday school.

But the time has long been ripe for another emphasis that so far has been given scant attention. It

is the truth that boys and girls in the Sunday school can also serve as the Lord's helpers in bringing other boys and girls into the school and enrolled as disciples of Christ. This is good training for our pupils; it is also a source of blessing to those who are brought into the school.

The church of tomorrow also gains much by such activity. It is estimated that only one-half of all boys and girls of school age are now receiving systematic religious instruction. Many of these unreached children and youth are neighbors of our own Sunday school pupils; their souls are also precious in the sight of the Lord and they are material for the kingdom of God. If our church is to grow, it must win its share of America's unreached generation.

The United Lutheran Church in America is giving special attention to this matter and has called a full-time worker to head up an intensive effort to increase its Sunday school enrollment. "*A million enrolled in 1950*" is the slogan. According to the 1944 figures, the confirmed membership of the United Lutheran Church was 4.5 times that of the Augustana Synod, but its enrollment in church schools was 5.9 times that of the Augustana Synod. If our enroll-

ment should be built up so that our percentage would correspond to that of the United Lutheran Church in 1950, we should have an enrollment of about 215,000 by 1950. At present we have about 135,000, which means that we should gain 80,000 during the next five years.

The goal can be reached if 16,000 pupils each bring in a new pupil each of the next five years or if 80,000 pupils each bring in a new pupil sometime during the next five years.

To help talk up the idea and to get it into operation, an interesting tract has been prepared, the title is *One After One*. It is now available and should be put to use as soon as possible. Of course the tract alone will not do the work, but it will help. Distributed to every pupil, and discussed in both class and assembly, it should be an effective means of implementing an emphasis that is much needed.

Missionary Packet

FOR several years the Woman's Missionary Society has prepared a packet of program materials to be used in Sunday schools. For the coming season, beginning in October 1945, such a packet has

been prepared jointly by the Board of the Woman's Missionary Society, the Board of Parish Education, and the Centennial Committee on Life and Growth.

The programs are intended for use in the junior and intermediate departments. They are so planned as to require about 30 minutes each, or the usual assembly period. These programs are not intended as a substitute for the regular lesson of the different classes, and scrupulous care should be taken to avoid encroachment upon the time set aside for class sessions.

The emphasis in these programs is upon missions and upon the general educational work of the church. We believe that every pupil of junior and intermediate age is entitled to the information, inspiration, and challenge which these programs present. We recommend heartiest co-operation both in the presentation of the programs and in the special offerings or service projects that are suggested.

Samples of these materials have been mailed to all pastors. Copies may be purchased from the Woman's Missionary Society Headquarters, 3939 Pine Grove Avenue, Chicago 13, Illinois.

Greater Than Miracles

By RAYMOND A. VOGLEY

IS there a Christian who at some time or other has not wished that he had the right and the might to perform a miracle? Even in the amazing days of this atomic year Christians often long for and perhaps pray for the power to heal some loved one whom physicians with all the aid of modern medicine can not cure. If only a real hand might replace the artificial thing that man has devised! If only hearing might be restored by a word of power!

Teaching seems so commonplace when compared with the working of miracles. Teaching is commonplace for it is the constant assignment Christ has given to His followers regardless of the age in which they live. But it dare never be drab. The right to teach is more vital than the ability Paul had been given to raise a person from the dead. In 1 Corinthians 12: 28 the apostle enumerated various gifts and privileges, "first apostles, secondly prophets, thirdly teachers, **THEN** miracles, **THEN** gifts of healing . . ."

Perhaps because God has au-

thorized so many to teach, some teachers may undervalue that which is greater than miracles. You as a teacher have the privilege of working with and the right to open knowledge about the greatest power in the world. It is the unique power that can change lives. It is the constructive power that can build a Christian world. It is the eternal power of God in His living Word. The Bible is a channel of the ultimate power of the universe. God has entrusted this to you.

Dare your church take for granted that you are trying to use this power effectively and that you are adding constantly to your knowledge of the Word? Yes, if you appreciate the privilege that is yours. You share in Christ's continuous ministry of teaching. Have you studied the place teaching occupied in His ministry? If your congregation is known in your community for an excelling program of Christian education, you are making a distinct contribution to it. You are teaching all the things Christ has commanded.

But please repeat in your own mind His Great Commission. The Risen Saviour stated clearly the purpose of your teaching. You are not merely to transmit divine truth. You are to do that. But your work is greater and more demanding than that. You are not merely to read about methods of teaching or take special courses in order to become a more skillful instructor. Christ's decree implies that and gives you every right to use every method, occasion, technique, life situation and aid. But if telling a story were the goal, then recordings made by professionals would be sufficient.

Jesus still speaks to you that you are to teach your scholars "to observe all things" whatsoever He has commanded. We may translate that "To obey all things." Have we Lutherans made that direct purpose sufficiently emphatic? This was and is His goal. As His disciple you can and should observe His teaching methods in their divine variety. With the help of Matthew, Mark, Luke and John follow Him carefully throughout His ministry as The Master Teacher. Having done that, you will understand why He phrased the Great Commission as He did.

Christ, the Master, expects His followers to live according to His

Word. Only then are they true and blessed disciples. He came to give Life and to transform lives. In order to achieve eternal results a teacher must be a doer of the Word and not an instructor only. Every pupil should see and hear the finest audio-visual aid in every class, namely the teacher who day by day observes all that Christ has taught.

I am particularly interested in learning how our teachers help their pupils to live the Christian life so that they are doers of the Word and not students only. To apply the lesson TO life is not enough. Your assignment from Christ is far more demanding. You are to help them to apply His teachings IN their daily life. You must apply His demanding rule, "Thou shalt love thy neighbor as thy self" to specific cases now. The "neighbor" may be an exasperating individual next door, or a cousin, or someone who survived an atomic bombing. How can you inspire your pupils to live according to His Word? Remembering the exhaustless power of God, is there a way more effective than that mentioned by Paul in Philip-
pians 4. 9? It also contains a prayer for you in your work that is greater than performing miracles. How many will read it?

The Bible and the New Europe

By W. A. VISSER T'HOOFT

EDITOR'S NOTE: *The following excerpt is from an address delivered at the 129th Anniversary Celebration of the American Bible Society. Dr. Visser T'Hooft is Secretary of the World Council of Churches. His headquarters are at Geneva, and he speaks from first-hand knowledge of religious conditions in Europe.*

WHEN I was on my way to this country, I spent some time in Paris, and here were some of the prisoners-of-war just coming back. You will be interested to know that they were largely flown back by the American Air Transport Command, and I may incidentally say that nothing that the American Army has done has given greater prestige in France than the fact that suddenly all these prisoners were dropping out of the sky on Le Bourget, where their families were waiting for them.

I saw several of the chaplains that came back in that way, quite fresh from the prison camps. I said, "Tell me, quite frankly, these stories that we have had from

you, are they still true of the last year? Haven't your prisoners after all become tired, and has there not been a falling off in this spiritual life in your various Christian communities in captivity?" "Well," they said, "there has, of course, been fatigue, but on the whole, we may say that right up to the last central groups of these churches in captivity have gone on, studying the Bible, working together on their Bibles," and they are quite decided to carry that back into their parishes at home.

It is, after all, not only true of the Allied prisoners. The other day we heard that the American Chaplaincy Department in Paris sent us a message and said, "We want five hundred thousand New Testaments for German prisoners-of-war." That was before the last tremendous breakdown of the German Army.

I saw the Chaplain sometimes after that and tried to find out whether he had real reason to believe that he could use five hundred thousand New Testaments, whether there was a real demand

for them. Was he going to just try to force these on the prisoners, or were the German prisoners really asking to such a large extent for Holy Scriptures? I came away completely satisfied in my mind that there was really that demand. A little later, in Britain, Pastor Birger Forell, who does such grand spiritual work among the prisoners-of-war, working for the War-prisoners' Aid of the Young Men's Christian Association, confirmed that impression.

The inner breakdown of national socialism among that huge crowd of young Germans, has, as a result, given them a feeling of an inner emptiness, which demands to be filled, and young Germans that would not have dreamt of looking at the Bible or the New Testament even a few years or perhaps even a few months ago, are now suddenly wondering whether all this national socialism ideology they have been fed on has not been one great lie, and they are therefore turning again to the permanent, to the eternal word. I don't say they are all being converted these days. I just say there is a deeper spiritual curiosity—"maybe that is the thing that can put us again on our feet, after the catastrophies through which we have gone."

I may here report to what extent among the young people of Europe the Bible is today coming into its own. It has been one of the most hopeful developments of these last years to find, among the members of the various youth movements, a clear consciousness of the extent to which they had to feed on the Bible in the terrific fight in which they were standing, and the spiritual resistance that they had to show against the spiritual as well as the political enemy.

And it was right in the war that we have had all these Bible leaders conferences of the student Christian movement, the YMCA, YWCA, Christian Scout organizations, where these young people came together. I have had the joy of participating in quite a few of them where they spent a whole day on thorough Bible study—the program had nothing else on it—getting a grasp of the Bible, to such an extent that they could go out among their young people and really in that way become teachers and evangelists, bringing the substance of the Biblical Message.

I can say something similar about the fighting churches. You see, when it comes to the really critical moment, and you are up against it, in such a fight as the churches of the occupied nations

have gone through, then the only adequate message to fall back on, the only adequate food and ammunition that you can find is that within the pages of the Bible.

That is true in the realm of teaching, and I can say here that our preaching on the Continent has become far more biblical in these last years than it was before. We have no longer that sermon that is nothing more than a religious lecture in disguise, to which a text has just been attached as a sort of afterthought. We have again the really biblical sermon, where the word of God is exposed as the word of God.

But that is not enough; just to have the sermon is not sufficient to feed a fighting Christian community, and so I have seen growing up everywhere again the small Bible-study group. I think of what happened, for instance, in the Dutch Church, in cities like Amsterdam and Rotterdam where they had everywhere little regional Bible-study groups, in which the members of one block of houses would get together for Bible study. And that was not only those who had been members of the Christian Church for a long time. It was evangelistic work, because they went to perfect strangers and said, "Wouldn't you also like to

come in and sit in with this Bible-study group," and in very many cases that has been one of the joys of this period of war. Men who formerly had not felt any need of this kind of ammunition came in simply because they understood that you couldn't bear the pressure of these years, that you could not be a real resister unless you got something to resist with, unless you had some real inner substance.

Well, those who have had to stand the worst, those who have been in concentration camps and in prison can tell still a more impressive story. I think of a man like my friend, Roland de Pury, the Pastor of Lyons, France, who was imprisoned because of his role in the resistance movement. When he came out he showed me a little box. It was a box full of the most incredible little pieces of paper, parts of wrapping paper, some cigaret paper, other sorts of queer little odds and ends.

He said, "Do you know what that is?" Well, that was a commentary on the First Epistle of Peter, which he had written in a secret manner in his cell. He was not supposed to have any paper or pencil in his cell, but all these little odds and ends had been passed on to him by fellow prisoners, and sometimes from the outside, and

he said the greatest victory was when he finally got hold of a little piece of pencil, and during his whole captivity he sat there studying the Bible and writing this commentary on the First Epistle of Peter, which is now being published and is a most moving book, because there Peter tells us about the persecution of the Church of Christ.

I could tell the same story about Bishop Berggrav in Norway, who has been spending his time in his little house where he was held in captivity, just outside Oslo. He has written two commentaries and translated in a new Norwegian translation several parts of the New Testament. When you were all alone in your prison, having the Bible was the one thing that made you feel, well, the opposite of lonely, that made you feel you had a companion in prison, that you were being talked to in prison, and talked to in such a way that you were given consolation and deep encouragement.

One could make this other point, that the Nazis have really rendered to the cause that you and I are interested in a tremendous service. Their attack on the Bible—and very particularly on the Old Testament—has made very many sit up and take notice, and

feel that after all, when they become so violent in attacking that book, that book ought to have some dynamite in it. They found that indeed in the Old Testament, in the prophets, and in the Psalms, you could find things stronger than any you could write in an illegal paper! And so it is not for nothing that in quite a few cases preachers in the occupied nations have been forbidden to print or to read passages from the Old, and sometimes the New Testament! It is just because they said more strongly than anything that you and I can invent just what needed to be said to touch this national socialist paganism right in the heart.

I can not close without saying a word about the future and about the task that is now before us. The European Continent is today deeply sick. The Nazis have to a large extent succeeded in one of the tasks that they set before themselves, in creating chaos—especially spiritual chaos—so that they might more easily subdue that whole continent. Well, they won't subdue it, but the chaos is still there. The tremendous inner disruption, in a very special way among the young people, and the tremendous inner void, I would almost say the nihilism,

that is abroad, is an aftermath of Hitler's work.

But when you say void, you say at the same time that there is a chance of filling something, that there is a chance of putting something into the place that has been left empty by the destructive work of these demonic forces.

What shall we put in there? That is the real issue at present in Europe. Well, we can put in the message of the Bible and the Bible itself if we are sufficiently convinced that that is really and truly the one thing that needs to be put there.

You and I believe that it is. Then we must be quick! Then we must be aggressive about it! Then we must not be too modest! For this is the time to put the Bible right at the center of the life of

that disorganized, disintegrated continent.

You will find allies on the Continent in that task. You will find churches that are more convinced than they ever were before that they are not simply there to conserve what they had, but they are there as the one force that is to make Jesus Christ known to the peoples of Europe.

The churches often have not the means of doing what they want to do and know that they ought to do, and that is where you come in. That is where you can give terrific help, by giving them these means, by giving them all the help you can — especially in the realm of Scriptures, and in the realm of strengthening their hand, when they want to distribute these Scriptures.

A Project Method in Religious Education

By PAUL E. BIERSTEDT

IT has been correctly maintained that learning takes place only where there is interest. The teacher's aim, then, among other aims, is to see that there is interest, not the forced kind, but of a spontane-

ous kind that grows out of natural, normal ways of human behavior; for example, of participation, curiosity, achievement. A method in education which utilizes the child's natural ways of develop-

ment has a decided advantage over the formal method of impartation, especially in respect to maintaining interest.

Among the methods in modern education which have this advantage the project method is one that has appealed to me in my own practice as fitted particularly to the junior department age. Of course, it can be used in all ages, but the 9-11 year old children take hold of it with unusual zest. I have used it, too, with good results in my catechetical classes. When once a teacher has caught on to the distinctive idea in this method, many opportunities for its use will become apparent.

For some time I have wanted to share with my fellow teachers a definition of the project method which I have come to regard as the best among many definitions; in fact, it is the only one in the general field of education which really sets this method aside in its own distinctive requirements. Some definitions speak of the project method as purposeful activity in natural setting; some stress the actual doing of accomplished goals as chief points in this method. All education should be purposeful; who is able to determine what is a "natural setting" or to make it if possible a part of the classroom

procedure? And not all actually accomplished projects are recognized as educational method.

Well, here is the definition that has meant most to me; it is one developed in a course at Ohio State University by Prof. Harold B. Alberty. This definition retains the chief features of the original projects in teaching agriculture and at the same time allows an adaptiveness to other subjects. Dr. Alberty gave the class this definition: "The project method in education is that teaching procedure which aims at securing learning (i. e., acquisition of knowledge, habits, skills, ideals, etc.) *indirectly*, by means of activities which have the following characteristics: (1) The goal, which is supposed to dominate the pupil and to lure him on to the accomplishment of the end, is not the learning sought by the teacher, but is some concrete result or accomplishment; (2) The learning essential to the satisfactory completion of the activity is always *instrumental* to this goal, i. e., whatever learning is a by-product of the activity and is not directly aimed at by the pupil."

To discuss the claimed advantages and admitted weaknesses of this method would lead this discussion too far from its purpose,

which is merely to present a fruitful and interesting method for teaching in our church schools, on Sundays and more especially in some weekday classes. So often we have seen in lesson literature suggestions for projects, things to be done; in most instances they are just that and not a method that promotes learning. In some of our own recent lesson publications, projects are suggested *after* the lesson (in the supposition that pupils do not as a rule make advance preparation for the class period); these have their value, but such is not to be confused with the project method.

Some illustrations of this method may suffice to show that the teacher must set up the project in such a way that the pupils in order to accomplish it will have to "learn" what the teacher knows is important to learn. The project is set up *before* and the learning desired takes place in the process of finishing it.

For example: If the teacher would want the class to know the extent of Paul's second missionary tour, she could assign the pupils to make a map of the north coast territory of the Mediterranean Sea and mark on it the places where Paul stopped to preach. The map making would be the project; the

learning would be the missionary ministry of the great apostle. In an advanced class the teacher might want to assign a debate: That Paul was a busier leader than Moses. To prepare such a debate the pupils would have to gather information about the comparative leaderships of these two Bible characters.

Suppose the teacher would want to develop, say certain understandings in worship; he might use the project method by allotting to the class the project of setting up and conducting a period of worship. This would involve a proper choice of worship materials, — hymns, readings, prayers, etc. — which would in the process develop some desired appreciations, knowledge, and attitudes for worship.

I have used a simple project for what may be called the mechanics of using the Bible, the ability to turn with comparative ease to a Bible book when given a reference. The project was the making of a Bible book game, and I pass on the device to others. Have the children draw a five-shelf bookcase with thirteen books on four shelves and fourteen on the bottom shelf; mark on the facing of the books the names of the books of the Bible; then the game is to cut

the books out and after mixing them up place them back in order. The learning desired in this project is obviously to gain knowledge of the sixty-six books of the Bible and their respective order; playing the "game" will help fix these in the children's minds. This is followed with actual practice in turning to references in the Bible, with the help of the knowledge gained in the project.

Perhaps these have started you thinking about the possibilities in many of the lessons which you have recently taught or are about to teach. It will be interesting to experiment with your class in trying out some assigned projects, simple

and appropriate to their age and to the aims of the lesson. Some lessons will lend themselves easily to this kind of treatment. It would be folly to attempt to use this method in every assignment; in fact, it would be often a waste of time and would sometimes miss the mark in promoting the most necessary learning. This method should, I think, be used with discretion and not too often.

As this educational procedure is used and some really worthwhile projects are tried and accomplished, it will be of profit to relate them to the editor or the writer for the mutual interest and benefit of our readers.

*Religious Education Reaches Out**

By ERWIN L. SHAVER

PARENTS, pastors, church school teachers and others interested in the Christian growth of boys and girls may well consider the opportunity afforded by the weekday church school and support it in every way. Where the

program is now in operation, they can encourage attendance, see that the program is of a high order and relate home and Sunday church school teachings to the weekday lessons. In those communities in which weekday religious education has not yet been made available, church leaders will want to be-

* This article was made available through syndicated services of the International Council of Religious Education.

come fully informed regarding it and help in various ways to plan for initiating it.

In Gary, Indiana, in the fall of 1914, as a result of planning on the part of the Protestant ministers and the superintendent of schools, William Wirt, classes in religious education on "released time" were started in the churches. In the thirty years since then, this plan of religious education in co-operation with the public schools has spread throughout America. These weekday church schools are operating in 1500 communities in 46 of the 48 states, enrolling a million and a half pupils.

This new kind of church school has certain distinguishing characteristics. It meets during the week at a time when the child is giving his major attention to study, thus relating religion to his general learning program. Because the public school co-operates by sharing time with the churches, the churches generally have adopted high standards for these schools—a teacher as well trained to teach religion as public school teachers are for their work; adequate housing and equipment; a well organized curriculum; an expenditure per pupil proportionate to that for the public school; a representative, well organized and functioning

board of weekday religious education.

Thirty years of experience have revealed what kind of weekday church school program works best. A system in which the Protestants pool their resources has proved to be more efficient than having each church teach its own children. The best teachers are those who are trained and give all or a large part of their time to this work with remuneration on a par with public school teachers. A plan for the excusing of pupils on a staggered schedule throughout the day and week is far preferable to having all grades dismissed or released at the same hour. The use of a parent-signed release card, which is the general and wise practice, is urgently recommended as over against expecting that all pupils will enroll and thereby putting the burden of objecting unfairly on the parent who for good or bad reasons does not wish his child to take religious education. Grading pupils so far as possible in accordance with their public school grading is much better than grouping several grades to make a religious education class.

This new type of church school is demonstrating its success in several ways. It is reaching many of the "unreached," those fifteen or

more millions of boys and girls not connected with a church or Sunday school. Figures gathered over the thirty-year period show that on the average, twenty-five per cent of the pupils enrolled in the co-operating Protestant type of weekday church school are from this unreached group. Where pastors and other workers are alive to their opportunities, half of these newly discovered boys and girls are brought into church and Sunday school affiliation within a year.

As one might expect from the standards followed in weekday church schools, they are doing an effective job in religious teaching. Not only do the pupils learn the Bible facts and their meanings, but also the application of these to everyday life problems, both personal and social.

The weekday church school, however, is not to be looked upon as a "cure-all" for our Christian education ills. It is not a substitute for any of our other agencies of Christian education in the local church or community. Each of these others has its unique pattern and makes its own contribution to a total, comprehensive program for a local church. As indicated above, this new kind of church school is furnishing both more and better religious education, but the

nature of its program and the conditions under which it is carried on show that it does leave a considerable portion of Christian nurture to be done by the Sunday church school and other agencies. As the movement continues to grow, there must be careful study of a division of labor between its program and that of these other agencies, both in order to avoid duplication and to provide for that richer program which every Christian educator seeks. The early systems of weekday religious education were relatively independent of outside control and quite unrelated to the ongoing program of the churches of the community. This was not intentional, but circumstantial. The pattern is changing rapidly with the inauguration of local councils of churches and religious education. Fortunately, weekday teachers and other workers are both awake and receptive to this integration of the weekday church school with other phases of the total program.

These schools are not all one hundred per cent successful. Some have sprung up, mushroom fashion, flourishing for a few years and then have been forgotten. In practically every case of such demise, however, we can discover the reasons, all summed up in the

phrase, "hasty and unwise planning." The weekday schools that have failed have for the most part been those of the denominational type; those set up by a few individual ministers or over-zealous laymen, which discontinued when they moved away or lost interest; those whose promoters boasted that their schools "cost only three cents per pupil per year" (!); or, those started in communities where a program may be slipping the steps necessary to put it on a firmer foundation. It is to be noted that many of the latter, aware of their needs, are willing to profit by their mistakes and the experience of the movement over the years and are putting their houses in order.

For churches and communities interested in including weekday church schools in their total program of Christian education, thus both expanding its quantity and improving its quality, there is a Ten Point Platform for Weekday Church Schools which was developed through the International Council of Religious Education:

1. A year of planning before launching the program.

2. All religious groups working closely together.
3. Parents accepting their responsibility for the school and supporting it in every way.
4. Public school officials co-operating heartily without controlling.
5. A representative and reliable weekday church school board continuously on the job.
6. A course of education in religion as well planned and implemented to its purposes as the course in the public schools are to theirs.
7. Teachers as well trained for teaching religion as public school teachers are for their work.
8. A supervisor — trained, experienced and religious — working with every school.
9. An expenditure per pupil (in proportion to the teaching time) equal to that for his public school education.
10. The spirit as well as the letter of the law preserved in all relationships.

"Things don't turn up in this world until somebody turns them up."

JAMES GARFIELD.

The Rock

We reject with scorn all those learned and labored myths that Moses was but a legendary figure upon whom the priesthood and the people hung their essential social, moral and religious ordinances.

We believe that the most scientific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible story as it is, and in identifying one of the greatest human beings with the most decisive leap forward ever discernible in the human story. In the words of a forgotten work of Mr. Gladstone, we rest with assurance upon "The impregnable rock of Holy Scripture."

Let the men of science and learning expand their knowledge and probe with their researches every detail of the records which have been preserved to us from these dim ages. All they will do is to fortify the grand simplicity and essential accuracy of the recorded truths which have lighted so far the pilgrimage of man.

WINSTON CHURCHILL.

Fire From Heaven

The only survivor of a wreck was thrown on an uninhabited island. In a few days he had managed to build himself a hut in which he placed the little that he had saved from the wreck.

Daily he prayed to God for deliverance and anxiously scanned the horizon each day to hail any passing ship.

One day on returning from a hunt for food he was horrified to find his hut in flames; all he had was gone up in smoke. He decided God had forsaken him.

Shortly he saw a ship steaming to his rescue. "We saw your smoke signal," said the captain, "or we would never have known there was anyone here."

SUNDAY.

Adult Education in the Church

From page 2

gram or policy of adult education. We throw up our hands and say it is impossible to secure leadership. We have never as much as surveyed the field to see what are the needs or discover what percentage of our people are securing information and guidance. Coupled with this is the frequent change of pastors in many of our churches. In one denomination the average is a change of pastors every four years. Children's workers are trained sufficiently enough now to go ahead with their plans whether there is a pastor or not. Unfortunately an adult program must be built more or less around the personality of the pastor and when that person is not looking very far into the future because of the uncertainty he has of remaining on that field, we naturally see that any constructive plan for adults is shelved.

In the fourth place, we have not developed in our Protestant churches a desire for study and research. We talk in our boards and planning groups about the need for religious training for our children and youth without building a

desire on the part of our adults for growth through study. There is actually more of a spirit of learning evidenced in some of our labor unions than is shown in many of our churches.

In the fifth place, we have no organizational machinery or method for a thorough piece of adult work. When a church gives up the adult Bible class unfortunately it has nothing to take its place. We have made a great cry about preparing adults for church membership but as yet most churches have set up no procedure for such training. Sometime ago there was a discussion in our office in regard to some kind of preparation for church membership for the Nisei who have come to our city. Many of these with little or no Christian background should have a course of some kind in the meaning of the Christian life and yet it is evident that we have no adequate machinery for such instruction. My secretary, who is a Japanese American, has been talking to me recently about a number of her friends who have come to her and said they have been "saved." An increasing number of these young people are now attending some of our "gospel tabernacles" and the leaders there have capitalized on the emotional and are thus drawing

ing to them quite a number who can only say that they are so happy now that they are saved. Beyond that they know little about what we mean by Christian faith and experience.

In the development of the program of religious education in our Protestant churches the adult department was the last to emerge. For a good many years now we have had fairly defined and efficient procedures with children's work and more lately with young people's work. As yet the adult department in the average church is but an organizational theory. We have not developed a trained leadership nor have we rallied all our existent forces in a well organized and directed effort. In some of our churches there are confirmation classes for adults. This is well and good, but it provides only for prechurch membership and does little for guidance and study on down through the years. We have depended upon the sermon as our means of adult education and we have implied by our time schedule in too many instances that Sunday school is for the children and that the sermon takes its place as far as adults are concerned.

When we honestly face the issue we must admit that as far as

religion is concerned most of our adults are illiterate, and can we not trace it back to our acceptance of a false premise — *that you can educate sufficiently in childhood for all the needs of life*. Dorothy Canfield Fisher is quoted in *Plain Talk* by Dr. Studebaker, United States Commissioner of Education: "As adults more and more expect to go on learning, children may be less and less treated like small valises into which provision for a long journey must be stuffed no matter how the sides bulge." In packing a valise you can expect to pull out the needed articles at the appropriate time, but that is not applicable to the later life of the individual.

If when we left high school or the university we were finished articles requiring simply to be seasoned by the experiences of life, and if we moved out into a world that stood still, no future learning would be necessary. But unfortunately the world does not stand still. By the time—indeed, before a man is 40—the world of his twenties will have changed. New problems, ideas and forces reveal themselves and with all these he must make his reckoning.

When I was younger I used to feel that young people and children bore the real problems of the

world and at a time they did not have a philosophy and a sufficient experience to carry them through. But my ministry through the years has taught me that the real burdens and readjustments of life come to adults, and that they need the help of religion more than at any other period. This need comes even down to old age. It comes to the humble washer woman as well as to the high-powered executive. No, it is impossible to give a child in our church school sufficient religious instruction to fortify him throughout life. Only as life evolves and as burdens increase can one apply and understand these doctrines and guiding principles necessary for successful Christian living. May I but mention some of these needs which the church recognizes, but about which it is doing so little: A working knowledge of the Bible; the meaning and place of prayer; a higher appreciation of marriage; the development of a vital family worship and devotion; the place and function of the church; a better understanding of the Holy Communion; Christian fellowship which inspires and elevates; and the comfort and assurance which should be the possession of the aged. You will want to add many others, such as, the needs of our

young adults and returning veterans. As a church let us not forget what was said at the end of the last war that through our neglect we had a "Lost Generation."

Each of these needs are tensions providing the church with unusual teaching opportunities. To miss them when at white heat is to fail. Dr. Morris A. Cartwright, director of the American Association for Adult Education said recently, "Adult educators are convinced that adults show most interest and greatest capacity for growth at these point of conflict."

It has been my feeling that one of the reasons why we accomplish so little in adult education in the church is that we are afraid of areas of conflict and of tension. We want harmony at all costs and we have not learned how to face and discuss such questions and to do it in the spirit of fellowship. The church's adult education program will never get to first base until the church dares to tackle these really crucial issues of personal and social life and is willing to learn the techniques for this kind of study and discussion.

Difficult as it may seem to us to do much about adult education let us turn for a moment to view some of the things which are being done by other institutions. We

no longer need a Thorndike to prove to us that adults can learn. Below 45 years of age a person can learn faster than children from 10-14 years, and even up to 65 years one can learn faster than the average 8-10-year-old. The old adage that you can not teach old dogs new tricks is not true for dogs and it is absurd when applied to adults. To me it is marvelous the way in which illiteracy has been almost stamped out in Russia over a period of only a score of years. Turkey perhaps is even a better illustration of what can be done by public education for adults.

On March 26, 1926, the American Association for Adult Education was organized. It awakened the people of the United States to the need and necessity for adult education among the masses. It stimulated projects in re-educating adults for changing industrial conditions. Night schools were organized for interesting and creative work. Forums were introduced for the discussion of political, economic, and other interests. Libraries, museums, art institutes and other existing means of education were enlisted. Women's clubs took up the work.

I have been especially interested in what has been done in rural

areas along this line. It has been the plan of the Oklahoma A and M College for several years to bring in representative men and women from farm clubs in every county of the state for a week's training. These men and women, husbands and wives in most cases, attend all kinds of classes for a week, mostly having to do with the home and the farm. However, it is gratifying to note that religion has a small share in it as well as government, music, art, and so forth. In turn these people go back into their own communities and head up programs and activities in their own local group with the view to enriching lives of the people of the rural areas of the entire state.

A notable city experiment has been the successful conducting of well-organized forums in the city of Des Moines. These were set up under the direction of Dr. Studebaker, and have been considered so profitable that cities all over the country have copied the plan.

Walter Crosby Eells in writing of secondary schools says: "The Junior College, ordinarily thought of as an institution designed primarily to meet the educational needs of young people of freshmen and sophomore age, during the past decade has extended its field

of service in many communities to adults as well. Ten years ago adult education was scarcely known in most Junior colleges. In 1936-37 only 15% of Junior College enrollment consisted of special students, mostly adults. Within the short period of eight years, however, the proportion increased until in 1943-44 two-thirds of the total junior college enrollment consisted of adults in special courses. These figures justify the recent statement by Dr. J. W. Studebaker that the Junior College is the most rapidly growing phase of American education and they also show that the most rapid Junior College growth has been in the field of adult education. The number of adult enrollments has increased in one seven-year period for which comparable statistics are available from less than 21,000 to over 193,000. In one town alone, Modesto, California, over 5,000 of the estimated 14,000 adults in the community enrolled in various types of educational activities sponsored by Modesto Junior College.

In a recent issue of the *Ladies' Home Journal*, the editors gave a digest of a part of Sir Richard Livingstone's recent book entitled, "On Education." The article goes on at some length speaking of our public school system and pointing

out the fact that we seemingly have no common purpose and that we have established a system of education in which we insist that while everyone must be educated yet there is nothing in particular that an educated man should know. Now the direct quotation of the article follows:

"Meanwhile, there remains the problem of the greater part of the nation who leave school at fourteen or fifteen. Some people think that the majority are designed forever to be exiles from all but the outermost court of education, incapable of any humanistic or cultural interest. But this is not so. The poorest home has pictures, however cheap, on the walls, and gives thereby proof that art of some kind appeals to all and that no one feels his life complete without it. Almost everyone enjoys some kind of music, even if it is only crooning. Just as a baby's cries show the power of speech waiting to be developed, so in all humans there is the latent taste for art, literature and music, capable of being trained to understand and enjoy the best. But how can it be done?

"Theories are more common than achievements in the history of education. Now in the past hundred years there have been

our notable achievements. These are the prewar German university, the English public school, the Danish people's high school, and the Scout and Guide movements. Of these, the third, the Danish people's high school, should be of peculiar interest to us, for it is the only great, successful experiment in educating the masses of a nation.

"We find it difficult to think of Denmark as a poverty-stricken country, lacking in energy or enterprise; but such it was in the early nineteenth century, and its transformation into one of the most progressive and prosperous democracies of Europe was largely the work of the education given in these schools.

"The creators of the movement were a clergyman, Grundtvig, and a working cobbler called Kold. The ideas and inspiration came from Grundtvig; Kold, a man of the people, founded schools, taught and drew men after him by strength of character and spiritual force. The first Danish people's high school was founded in 1844 to combat German propaganda in Schleswig-Holstein. Others followed. In 1864 came the disastrous war with Germany. The Danish reply to defeat was to create more high schools.

"They are nearly all residential, with a summer term of three months, chiefly for women, and a winter term of five months, chiefly for men. They are private ven-

The Miracles of Missions

Seven American naval fliers were forced down early in the war in the South Pacific. They paddled their rafts for more than two days until they reached an island. They were greeted by a swarm of natives. The grandfathers of these natives would have pounced upon the seven strangers for a feast.

But these, their descendents, greeted the fliers by handing them a book. The book was the Bible—their way of saying, "Welcome; don't be afraid of us, for we are Christians." For eighty-seven days these Christian natives tended the fliers' needs. They hid them from the Japanese patrols. Every night they gathered around their white-skinned guests and took turns reading from the Bible. They sang familiar songs and hymns that seemed like voices from heaven to the fliers. Later, when these fliers had safely returned to the American base, they made this most startling confession, "They converted us to Christianity."

WILLIAM JANSSEN.

tures, owned either by the principal or by a number of persons who form a company. The government gives grants in aid. The pupils are mostly farmers and small holders and, in a less degree, laborers. All students are over eighteen. Only 25 per cent have had anything more than elementary education; the rest have spent the years between fourteen and eighteen in farming or other work.

"There is no compulsion to attend, and no reward in the form of a degree or a diploma.

"This Danish national education has three secrets of success; it is given to adults; it is residential; it is essentially a spiritual force. Let us glance at these in turn.

"The People's High School is a school for adults. The Danes have never attempted to solve the problem of national education by raising the school age, and most Danes leave school at fourteen, resuming their education in the People's High School after the age of eighteen. Grundtvig refused to admit anyone into his schools before that age. This decision was not based merely on theory. Both methods were tried, and the younger pupils showed neither the intelligence nor the interest of the elder.

"The second feature of the People's High School is its residential

life. Our adult education is part-time, an hour or two snatched from the routine of life by men and women who have already borne the burden and heat of a day of work. The Dane lays the task of breadwinning aside and lives for three or five months wholly steeped in the atmosphere of education; the dye sinks deeper and takes more lasting hold.

"Another contrast. Danish adult education is essentially social. 'Every high school is, in a sense, a home.' Such is the effect of the common life. Living together, the pupils learn from one another's views and personalities from contiguity and personal talk. I do not think that we shall succeed in developing adult education unless we make it more social. The People's High School is attractive because it is residential and because the residences are pleasant places. It is the Oxford and Cambridge of the poor man, and the more attractive because for its students the high-school course is a rare oasis in a life of hard work and comparative isolation.

"The third feature of the People's High School is equally important. To us, adult education is primarily intellectual. To the Danes it is primarily a moral and spiritual force. The two aims cannot

never be dissociated: education must always in some degree affect the outlook and through it character and conduct, for a man's actions depend partly on what he knows of life and sees in it; nor are ideals worth much unless they are based on and reinforced by knowledge. But the intellectual or the spiritual element predominates, according as we study in order to know or in order to act. The emphasis of the People's High School is on the latter.

"This idealism has its practical uses. In the second half of the nineteenth century, Denmark, with no economic advantages, passed from depression to prosperity and became a pioneer and model of agricultural methods. The regeneration of a people is worth study, and this instance is of special interest to educationists, for it is generally agreed that the people's high school was one of the chief instruments in the economic progress of Denmark. And yet the schools gave no vocational courses and their backbone was the study of history and literature. How strange that such subjects should produce better farming!

"That is the natural criticism to make, and our readiness to make it explains why the results of education are so often disappointing.

We give knowledge to our pupils and are surprised that some do not want it and that many others make a half-hearted use of it. Our error is that we have given them the food and do not trouble about the appetite without which they will not digest it. Our education, like our civilization, is penetrated with an unintelligent utilitarianism, which makes us feel that we ought to be studying something "useful"—economics, administration, modern languages, technology and so on. No one would question the indispensability of such subjects, but the prior task of education is to inspire, and to give a sense of values and the power of distinguishing in life, as in lesser things, what is first-rate and what is not.

"That truth, often hidden from the wise and prudent, the makers of the People's High School divined. They did not teach their pupils how to farm well, but they produced in them a passionate desire to do it. Their aim was not to impart knowledge, but to awaken intelligence and idealism.

"Adult education, rightly conceived, might do something to meet the most serious danger to our civilization. Fifty years ago nearly everyone, through readings from the Bible, in prayers, and sometimes in sermons, heard once

a week a great philosophy of life expounded. Much of the seed fell on stony places, much among thorns, yet, whatever the defects of ministers and congregations, it was something to have listened, even with half-shut ears, to the sacred Book of the purest and greatest of religions, and the hearers learned, if not to speak, at least to understand, a common language in thought and conduct.

"What are our equivalents for the church-going of our fathers? What can take the place of family and group discussions on religious subjects? Too often today the chief constant influence on the minds of the masses of the people are the films and the cheap press. These substitutes for religion will not help us to recover a philosophy of life, or teach us again to speak a common language or even to speak intelligibly at all. Such phi-

losophies are not adequate guides to life.

"I do not believe that our need can be fully met except through religion; but an adult education based on, or largely infused with, history and literature rightly taught might help to bring some order into the spiritual chaos of today."

I have quoted at length from this article because the need for adult education is so obvious to community and national leaders that I fear unless the church takes a vital leadership in this field that there will be developed such an emphasis, perhaps poor at its best, but an emphasis which will be from outside the church and from those not qualified to give the direction. Somehow the church must fit itself into this growing trend toward adult education and find its place.

"Life is an arrow—therefore you must know
What mark to aim at, how to use the bow—
Then draw it to the bead and let it go."

HENRY VAN DYKE.

The "Idea" File for Superintendents

By HAROLD MIDTBO

THE progressive church school superintendent is constantly getting new ideas on how the work of his church school can be carried on more effectively. These ideas do not just come to one without effort but are usually the result of diligent study and eager search. Thus the progressive superintendent is constantly seeking to do his job better by reading books, magazines and pamphlets, by taking training courses or attending teacher's institutes where these are available, and by visiting and observing other church schools in action. This means that the most progressive superintendent will subscribe to not one but probably several magazines and papers in the field of Christian education in order to be in touch with several sources of ideas.

But often we read a good article or a good book that contains suggestions we might use to advantage at some future time and then we resolve to try to remember the idea for that future date. Then the date or occasion arrives but we have forgotten the idea and

the reference and so our reading has been valueless. This leads us to our problem, "How can we make the best possible use of our reading and observation?" May we suggest as an answer — *The Idea File*.

The Idea File is a very simple thing. It consists of a set of 3x5 index cards with alphabetical tabs. Whenever you come across an article that contains something that you believe might be usable at some later date, take one of these index cards and on the top line put down the subject under which you intend to file it and under which you will be likely to look for the suggestion you are indexing. On the next line, put the reference to the magazine or book and the issue date and page number. Then following this write a very brief line or two giving the general scope of the article. If more than one subject is involved make up a second index card under another subject and thus the article is cross indexed. This system eliminates the need for copying, cutting and pasting articles as the magazines are

saved in their entirety. Make it a practice to punch holes in the magazines and bind them in cheap two or three ring loose leaf binders which can be purchased at any five and ten cent store. When an idea comes from a talk or from an observation, one should write it out on these index cards in as much detail as is considered necessary and then these cards too go into the Idea File.

But the Idea File needs to be used to be practical. Thus when Parent-Teacher meetings are to be

planned and suggestions are needed the cards under this heading are scrutinized and the pertinent articles reread for suggestions which might be usable. The same procedure applies when the vacation school is being planned or when the improvement of the young people's work is discussed. The Idea File will often turn up a suggestion that can be used and will repay all the effort expended in keeping it.

—*The Lutheran Teacher.*

"Let us beware of losing our enthusiasm. Let us ever glory in something, and strive to retain our admiration for all that which would ennoble, and our interest in all that would enrich and beautify our life."

PHILLIPS BROOKS.